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BOOK NOTES.¹

(G. S. H.)

De la Nature de l'Épilepsie. DR. FR. HALLAGER. 1897, pp. 181.

Epilepsy is anæmia. Lack of nutrition is a potent irritation. The attack may be more or less sudden and intense, according as the supply of blood is slowly or suddenly shut off. Some centres may be more excitable or exhausted than others, and so react differently to the same stimulus. The vessels may be constricted generally or locally. External irritation, as of a tumor, syphilis, decayed teeth, may cause it in otherwise sound brains by acting on the vaso-motor system. Vaso-motor irritability is thus a function. Ideopathic epilepsy is due to latent lesions. Cortical is really reflex epilepsy, for irritability can rarely be so great as to produce the results with no irritation.

Grundriss der Psychiatrie. DR. C. WERNICKE. 1894. Part I, pp. 80. Part II, pp. 97.

These interesting lectures base psycho-cerebral diseases on the distinction between projective and associative systems. Speech, vision, memory, organic somatic sensations, things and reality as a function of the projective system and spontaneous and reflex movements are described as neural functions. Ideas of movement and touch are originally organic sensations, consciousness, personality follow, and with the ninth lecture morbid psychology begins. Auto-psyche, allopsyche, somatopsyche and autochthonous hallucinations are distinguished. Sejunction explains the disintegration of individuality. Phonemes are illusions of speech sounds. The illusion of retrospective explanation is described.

Anleitung beim Studiren des Baues der nervösen Centralorgane im gesunden und kranken Zustande. VON HEINRICH OBERSTEINER. 1896, pp. 572.

This third edition is much enlarged and rewritten, and now has 205 cuts.

Le Sommeil. MARIE DE MANACÉÏNE. Translated from the Russian with the consent of the author by Ernest Jaubert. 1896, pp. 358.

This is a compendium on the pathology, physiology, hygiene and psychology of sleep and is provided with an excellent bibliography and index. It does not attempt new views, but is a very convenient and valuable *résumé*.

Hypnotism. ALBERT MOLL. 1897, pp. 448.

This is revised and enlarged from the fourth German edition. With its excellent index of subjects and of authors, its bibliography,

¹ Notice under this heading does not preclude a fuller review later.

and its treating of the recent development of hypnotism, it is now probably the best general survey of the subject.

L'Évolution des Idées Générales. TH. RIBOT. Paris, 1897, pp. 260.

Animals abstracted before words and their logic of images is first described. Infants, deaf-mutes and gestures illustrate higher pre-verbal forms. Animal language, classification, the evolution of number, space, time, cause and law are each given a chapter. The two chief causes of abstracting and generalizing are utility and invention, and the power unfolds in three directions—the practical, speculative and scientific. Conscious and unconscious faculties coöperate throughout.

Grundzüge der Psychologie. HERMANN EBBINGHAUS. 1897. Erster Halbband, pp. 320.

The name, origin and seat of the soul, its relation to the body, consciousness and unconsciousness are discussed in the first half, and the second is devoted to structure and function of the nervous system. The book is an introduction to the study of these topics and not merely a general compendium, and hence the author tells us both full and detailed. It is not limited to experiment and result. As it is to cover the entire literature of the individual soul from its lowest to its highest experience, it will require at least three more volumes the size of this to complete it.

Animals at Work and Play. C. J. CORNISH. Second edition. London, 1897, pp. 323.

Animals' beds, sleep, toilet, society and dislike of solitude, etiquette, tactics, humor, grief, play, in pageants, in rain, soaring, lost in storms, what they see, industries, in sickness, longevity, migration, their sanctuaries, the iced Arctic food of far north migrating birds, the invisible food of fishes,—these and many other topics are described in a most charming and novel way. All is based on a very long and careful study of many animals.

Psychologie der Naturvölker. JACOB ROBINSON. Pp. 176.

This work is a series of nine ethnographic parallels on the discovery of the soul, anthropophagy, character of the dead, modes of burial, life of the soul after death, human offerings and retribution. Soul is conceived at first as heart, blood and breath, and each may have several souls. Bodies are eaten where soul and body are nearly or quite identified. The eater inherits the soul. Among savages the love of life is measured by the evil and consequent fear of the souls of the dead. Burial gives the best of all revelation of views concerning the dead. Burning, *e. g.*, frees the soul quickest. From consecrated ground open spirit ways to heaven. The bibliography of each chapter is excellent.

The God-Idea of the Ancients, or Sex and Religion. ELIZA BURT GAMBLE. 1897, pp. 339.

This is an amplification of ideas, most of which were hinted at in the author's "Evolution of Woman." It will be an unwelcome conclusion to most, should the world have to accept an hermaphroditic conception of deity, or to tolerate the view that the gross idea of sex has played so large a part in the evolution of primitive theology. The author seems to grudge deity his predominance of virile elements.

La Psychologie dans L'Opéra Français. LIONEL DAURIAC. 1897, pp. 162.

This is devoted to Auber, Rossini and Meyerbeer, as illustrating a stage in the evolution of French taste. The tragic, pathetic and picturesque elements in the opera of *William Tell* and the musical qualities and dramatic style in *Robert le Diable* are the chief topics.

St. Augustine et le Néo-Platonisme. L. GRANDGEORGE. Paris, 1896, pp. 158.

Neo-platonism caused Augustine to break with Manicheism, aided to bring him to Christianity, and gave him arguments against heresies, but he transformed neo-platonism on many important points. He always subordinated his philosophy to his faith where they conflicted. His doctrine of God owed most to it.

Je Pense, donc je Suis. PAUL VIALLET. Paris, 1897, pp. 140.

This is a treatise on philosophic doubt. The Cartesian principle is defended against current criticism that it is sterile, uncertain, and illegitimate. It is in fact both a syllogism and an intuition, and not only valid against materialism and skepticism, but opens one of the best lines of training for the young.

Preuve Philosophique de l'Existence de Dieu. FERDINAND DRION. 1896, pp. 52.

Proof of God's existence must rest on science, which describes his works. Matter cannot exist by itself, but one can never know why God made the world. Order implies design; the contingent, the necessary; the finite, the infinite.

La Modalité du Jugement. LÉON BRUNSCHVIG. Paris, 1897, pp. 246.

The modality of judgment is one of the essential problems of philosophy and is bound up with the very notions of intellectual activity. In judgments of both the practical and theoretical order, the soul affirms its interiority, even over against the self, and in comprehending has already resolved. Truth in affirmation carries truth in action, and the possibility of one is bound up in that of the other.

Die Grundsätze der modernen Weltanschauung. DR. ADOLF BRODBECK. 1896, pp. 80.

Ancient ideas were dualistic, ours monistic. Both are presented in a few pages each. Phenomena once thought, as the name suggests, mere appearances, are now considered by inductive minds the basis of all. Ground and appearance, God and world, now coincide, hence deduction is obsolete. Evolution, materialism, liberty, equality and fraternity are the watchwords.

The Opposites of the Universe. MARIE SANDS. 1897. Third part, pp. 87.

This work discusses the theological and nomological opposites and is really a discourse about God. Opposites are chemical, astronomical, electric, zoölogical, geological, philological, religious, etc. Of all these, that between God and man is the chief. The world prayer of mankind is, perhaps, the best of this somewhat anomalous work.

Schopenhauer's System in its Philosophical Significance. WILLIAM CALDWELL, M. A., D. Sc. 1896, pp. 538. Charles Scribner's Sons.

This is a book of class lectures and is an excellent digest of Schopenhauer's theory of knowledge, of art, morals, religion and metaphysics, with a final general discussion of the system as a whole. The author corrects the impression that his pessimism is the leading trait of Schopenhauer's philosophy. It is a convenient and valuable presentation.

Histoire de la Philosophie. ÉLIE BLANC. 1896. Tome I, pp. 656. Tome II, pp. 660. Tome III, pp. 656.

The author is a professor of philosophy in the Catholic University of Lyons. A hundred pages are devoted to oriental pre-Greek systems, and it is full in the scholastic period, epitomizing many systems not usually treated in standard histories. The systems of the last half of the present century are given more than half of the last volume. The modern revival of scholasticism is fully brought out. The work is a monument of erudition.

A Manual of Ethics. Sir JOHN S. MACKENZIE, M. A. 1894, pp. 355.

The scope of ethics, its relation to other sciences, the moral judgment, duty, will and desire, happiness, perfection, freedom, the moral life, virtue, the inner life and higher individualism, evil, progress, relation to religion,—these are the topics of the interesting and vigorous work, here presented in a second revised edition. This work, which is in the University Tutorial Series, is the best ethical primer known to us.

Misère de la Philosophie. KARL MARX. 1896, pp. 291.

This reply to Proudhon's philosophy of misery, and here reprinted from the work of 1847, is a treatise on the metaphysic of social and political economy and an argument for free trade; and against the misery which theories of restriction have caused.

La Cause Première. EMIL FERRIÈRE. 1897, pp. 462.

Substance is the basis of all. Its manifestations as mother-energy are twofold, inorganic and organic. From the standpoint of truth substance is the first cause, from that of reality it is the world. It is not only primary, but necessary, absolute, eternal, infinite and universal. The world is contingent, limited, relative and singular. The normal conclusion we want, on the other hand, cannot be drawn. To attempt to infer them plunges us in irreconcilable contradictions. We must therefore accept, doubt and resign ourselves to ignorance at least provisionally.

Nature et Moralité. CH. CHABOT. Paris, 1897, pp. 287.

The moral object is one form of the beautiful. The good, true and useful, which are the contents of morality and religion; metaphysics and social authority, which supply the objective principles of obligation as well as sensory motives, and the practical reason, which supplies its subjective principles, are all manifestations of the good will which nature manifests.

Précis de Logique Évolutionniste: L'Entendement dans ses rapports avec le langage. PAUL REGNAUD. Paris, 1897, pp. 211.

The author, who is well known as a professor of Sanscrit and comparative grammar, who has published many works in his field, holds that language and reason are as closely related as physics and

chemistry, and each is needed to understand the other. Language is applied logic and logic is only a codification of the laws of language. This is seen in genus and species, the parts of speech, metaphors and tropes, categories, amphibolies, sophistries, definition, cause, proof, etc.

The Will to Believe, and Other Essays in Popular Philosophy. WILLIAM JAMES. Longmans, Green & Co., 1895, pp. 333.

Professor James has done a service to his many friends by reprinting with little change these earlier and later papers. They are *The Will to Believe, Is Life Worth Living? The Sentiment of Rationality, Reflex-action and Theism, The Dilemma of Determinism, The Moral Philosophy and the Moral Life, Great Men and their Environment, The Importance of Individuals, On some Hegelisms, What Psychic Research has Accomplished.* The author's charm of style makes him one of the best essayists who now write in our language.

La Religion de la Science et de L'Esprit. J. STRADA. Paris, 1897, pp. 405.

This, we believe, is about the thirty-fifth volume by the author since 1865. This is only the first volume on the scientific constitution of religion, and is a part of the "Philosophy of Methodic Impersonalism." Religion is the unity toward which science tends, and its identity with science is the *ultimum organon*. The only religion is that of facts simply described, hence it is all verity and means indefinite research. There is no need of messiahs, saviours, incarnation, etc. God is not word, but fact, and his revelations are impersonal.

Des Origines Épidémiques. DR. H. BOUCHER.

Bacteriology and microbism this author thinks will in the future be regarded as a fantastic dream. In a single year nearly 200,000 people died in France of tuberculosis, and the only prevention medicine suggests is not to spit in public places. Despite all the proud claims of the bacteriologist, typhus, lupus, diphtheria, rabies, and the rest show little decrease. Pathogenic organisms are not differentiated to make the basis for even the chief morbid entities. Many wrong diagnoses are cited, and the theories are often vague, incomplete and even contradictory. The author prefers a "rational" method which conceives health as a balance of external and internal influences, and speaks of morbid agents, infectious principles. We must rest content with such general principles till bacteriology is more advanced, and is cured of its exaggerations.

Étude Clinique du Dynamisme Psychique. DR. HENRI AIMÉ. Paris, 1897, pp. 258.

Dynamism is a function, and not, as was once thought, independent of organic conditions. It is a science joining psychology and physiology, but distinct from either. Starting from Brown-Sequard's and Exner's idea of a power of certain parts of the nervous system to augment or diminish the activity of other parts, and defining dynamism as an abnormal nervous activity which corresponds to no apparent organic alteration, which may be effaced by another therapeutic dynamism, especially by suggestion, the author proceeds to describe with considerable fullness seventy-four cases, mostly for Bernheim's hospital, illustrating his thesis. Etiology, diagnosis and prognosis are briefly treated and a good bibliography appended.

Analysis of the Sensations. ERNST MACH. Translated by C. M. Williams. Pp. xii-208; 37 cuts. The Open Court Publishing Co., Chicago, 1897. Price, \$1.25.

It is pleasant to welcome this excellent and well-known little book in English dress. The German text has been enlarged for this edition by a special preface, a number of additional notes, two appendices and a full index.

E. C. S.

On the Time of Reflex Winking. DAVID P. MAYHEW. *Journal of Experimental Medicine*, I, 1897, pp. 35-47; 5 plates.

Exner's measurements of this time, made more than twenty years ago, have remained until now practically the only ones. His figures gave averages of 0.0662 and 0.0578 seconds, depending on the strength of the stimulus—an electric shock applied to the other eye-lid. The measurements of Mayhew, executed with apparatus better suited to mark the exact beginning of the lid movement and with a light blow on the face as a stimulus, give an average of 0.0420 from 450 measurements on sixteen subjects, male and female. It was found further that there were considerable individual differences (0.0351-0.0491), but that each individual was tolerably concordant with himself. Sex made no certain difference, nor did natural winks occurring just before those in response to the stimulus, but the time appeared to be somewhat shortened by apprehension of the blow.

E. C. S.

The Statement of Stella Maberly. A Novel. F. ANSTEY. London: T. Fisher Unwin, 1896, pp. 250.

Novels dealing with psychological subjects usually make tiresome reading to a psychologist, but in this story Mr. Anstey has succeeded in grasping the method of the paranoiac mind so well as to furnish an interesting book. It can appeal only to a limited class of readers, since alienists and psychologists alone can appreciate the thread of heredity hallucination and delusion on which the narrative is based. It is to be regretted that this is the case, because the laity are much in need of education regarding the dangers to be apprehended from this class, and a popular work of fiction might do something toward awakening a healthy interest in this important subject. The reasoning of Stella Maberly is directly in line with the methods of paranoiacs, and the tragic consummation is not an uncommon sequel to such mental processes. While it will prove to be nothing more than a gruesome tale to the average reader, it will certainly interest psychologists who are not averse to seeing the domain of abnormal psychology invaded by the novelist.

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